



Frequently Asked Questions on Manhaj : Part 8

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

12. What is the state of the Muslim land in general from the point of view of rule and the affairs of da'wah

There is great diversity between the Muslim land from the point of view of Sharee'ah rule, and the extent and scope of the da'wah to Tawheed and the Sunnah upon the Prophetic Methodology.

We differentiate between them on the basis of the strength and maturity of the da'wah to Tawheed and the Sunnah, and the existence of Sharee'ah Laws, and the presence of those who rule by them, either in smaller or greater amounts (bearing in mind that some of the leaders have been declared apostate by our Ulamaa, such as Qadafi and Saddaam). We differentiate between all of them to such an extent that we arrive at numerous categories of countries, in which different conditions, observations and analyses apply. We do not treat Syria like Saudi Arabia. Nor Egypt like Kuwait. Nor Turkey(!!) to the Emirates and nor Libya(!!) to Pakistan. It is important that we make a distinction between all of them in this way!! So each of the Muslim lands have differing degrees and elements of Tawheed, Sunnah, Sharee'ah rule, Shirk, Bid'ah, Tasawwuf, Secularism, Communism, Socialism, and so on. With some being closer to Tawheed and the Sunnah with aspects of Sharee'ah rule and others being further away from that.

We do not treat them all in the same manner, and we see that in some of these lands, we see the most stubborn and obstinate opposition to Islaam and its adherents, such as in Turkey and Libya, whereas in other countries we see elements of tyranny and oppression, which are not necessarily driven by hatred or aversion to Islaam, in principle, but other factors involving sin (fisq) and oppression (dhulm) and the likes.

And Ahl us-Sunnah, the Salafis, the Atharis are the most just of people, and so they treat what occurs of fisq (sinfulness) as fisq, and what occurs of dhulm, as dhulm, and what occurs of kufr as kufr – in opposition to the straying, wandering, sentimentalist scavengers, who prey upon the ignorance and emotions of the people, and lead them to believe that what occurs of fisq and dhulm is actually kufr.

And on this basis, we say that the da'wah that is required in each country varies. And all of that must be performed upon the dictates of the Book, the Sunnah and Salafiyyah, not the dictates of Bid'ah, Qutubiyyah and Khaarijiyyah [‘Asriyyah].

Further, in most of these countries there are “activist” movements who attempt, either by way of plotting revolutions, or by going through the democratic process, by way of “Islamic parties”, attempt to establish the rule of Allaah in that land!! In these very same countries, the land is rife with the major Shirk, with tombs, mausoleums, saint worship and the likes. These people are but advancing to a mirage, thinking they can achieve what they will never achieve – unless they traverse upon the Prophetic Methodology in calling to Allaah.

Likewise there are those whose sole concern is to demonstrate the kufr of some of the leading figureheads in government of each country, or to demonstrate the kufr of the state, and then to present this to the people, in order to mobilise them towards bloody revolutions, or with organised overthrows, or “shurocratic activity” (involvement in parliamentary elections) and the likes. And all of this is error and misguidance and is far removed from the Prophetic methodology in the rectification of societies and nations.

Shaikh Salih al-Fawzaan said, “So these people wish to establish the Islaamic State before purifying the lands of idolatrous beliefs which take the form of worship of the dead, and devotion to the tombs - such as is no different to the worship of al-Laat, al-Uzzaa and the third of them Manaata, rather it is worse. **So they are attempting that which is impossible...**” (Introduction to ‘Manhaj ul-Anbiyaa’ of Shaikh Rabee’ bin Haadee).

So in short, the Muslim lands vary greatly, but what is required in all of them is the call to Tawheed and Sunnah and eradication of the affairs of major Shirk and the affairs of Innovation, and encouraging the people upon Birr and Taqwaa thereafter and striving in that so that the assistance and the promise made by Allaah is brought to realisation. This is the only basis of rectification. As for the foreign and alien ways and methodologies, then they are doomed to fail, and only lead to further destruction.

It must also be said, that sometimes, those affected by the destructive calls (like Qutubism, Bannaawism, Turaathism, Suroorism), do have their share of inviting to Tawheed and to the Sunnah and the likes of these affairs. Nevertheless they are still tainted with aspects of these foreign, innovatory ideologies, and the danger is that, since Allaah guides and misguides, they may continue to drown further and further into these ideologies, becoming engrossed in them and with them, till they end up in

pure misguidance and error. And this is the way of all of innovation, since it begins as something small, resembling the truth, appealing and beautified, and then over time, it leads its person to utter misguidance – as has been explained by Imaam al-Barbahaaree in the opening pages of his Sharh us-Sunnah.